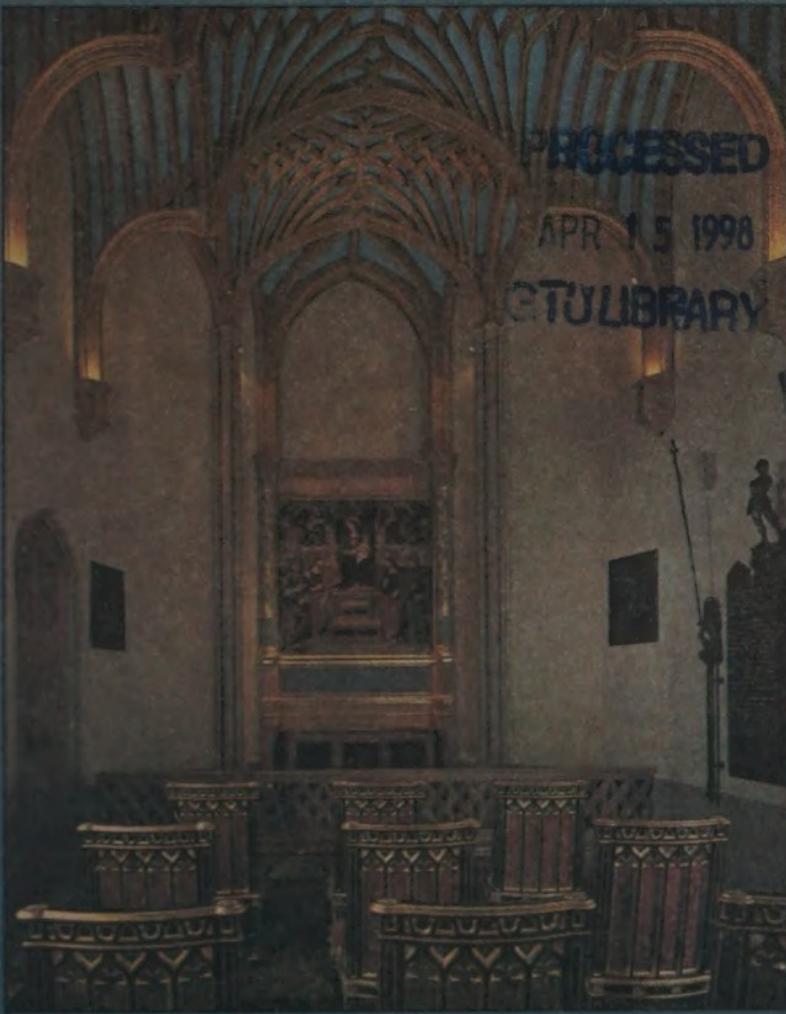




The Anglican Digest

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Our 40th Anniversary Year



Easter A.D. 1998

THE ANGLICAN DIGEST
ISSN 0003-3278 Vol. 40, No. 2
Printed in the U.S.A.

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The Anglican Digest is published bimonthly by SPEAK, the Society for Promoting and Encouraging the Arts and Knowledge (of the Anglican Communion) at Eureka Springs, Arkansas. Board of Trustees: Chairman, The Rt. Rev. Edward L. Salmon, Jr.; Vice-Chairman, The Rev. Canon James P. DeWolfe Jr., Fort Worth, Texas; William L. Atwood, Kansas City, Missouri; The Rt. Rev. John C. Buchanan, Kansas City, Missouri; Dr. Jacqueline Douglas, Fayetteville, Arkansas; The Most Rev. Reginald Hollis, Vancouver, B.C., The Rt. Rev. Gethin B. Hughes, San Diego, California; William S. Pritchard, Jr., Birmingham, Alabama; Ann Cady Scott, St. Louis, Missouri.

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OUR COVERS

NO LI ME TANGERE, which graces the back cover of this Easter issue of the Digest, has been part of the royal collection since the 1540s. It was either painted for Henry VIII or acquired by him, Sir Thomas More most likely being the commissioner of the work. Derek Wilson notes that the painting illustrates that strange, bitter-sweet moment in the Gospel story when Mary Magdalene recognizes the risen Christ, seeks to embrace Him, only to be gently but firmly rebuffed.

Having witnessed the empty tomb, Peter and John hurry away. Only the bewildered Mary has stayed behind, clutching her jar of embalming ointment. She initially mistakes Christ for the gardener, but when He makes Himself known she rushes towards Him. But the Master warns her, "Touch me not, for I have not yet ascended to my Father." (St. John 20:17).

We offer this picture to our readers as an Easter gift from our home parish, the Cathedral Church of the Advent in Birmingham.

The story of the front cover is found on page 4. ©The Royal Collection Her Majesty Queen Elizabeth II.

From the Editor and Birmingham's Dean . . .

WHO'S IN CHARGE HERE?

A BISHOP WAS QUOTED recently as saying to his successor, "Come Easter, I'll be handing it over to you." We assume he was speaking of his diocese.

We winced. The comment belied a spirit of possessiveness, even a spirit of possession. Who was this person to think "he" could hand "it" over to another? Who's in charge here?

When the Church understands itself as a closed system, when it does not believe it has to answer to "Him with whom we have to do" (Hebrews 4:13), then indeed it becomes a possession. It becomes something to own, or fight to own. It becomes something that can be held and not let go. It becomes a football for the most powerful player, be it bishop, priest, deacon, or lay person, to grab hold of.

When the Church becomes a closed system, when life *yonder* (we mean, life after death, life beyond what these ears hear and what these eyes see) is not a felt reality for its stewards, then God help it. It becomes the plaything of forces and interests and stresses and pressures. It can become something like your worst nightmare.

Easter pierces the closed system.

Easter means bodily resurrection. It means *our* bodily resurrection, to be with Christ who lives. Easter opens the closed system of the world and announces the yonderness of destiny. We are not in charge, politically, theologically, personally, or in any way you can name.

We like the story of good old Ryle, Bishop of Liverpool from 1880–1900. When he became sick and it was time to lay down his charge for his successor, he went to receive Holy Communion in his parish church, St. Nathaniel's Windsor, Liverpool. Canon Hobson, the vicar, described the old bishop's leave-taking:

At the sacrament, Bishop Ryle came to the rail followed by his children who knelt on either side of him. For a moment I felt almost overcome, which he must have perceived for, looking up at me, he said softly, 'Go on.' He reached out his poor hand and drew me to him saying, 'This is the last time: God bless you; we shall meet in heaven.'

That is apostolic succession! The Lord is ris'n indeed.

—HAPPY EASTER
From your Editor and from the Dean

Phoenix from the ashes . . . our front cover

WINDSOR'S NEW CHAPEL

IT WAS FIVE YEARS ago this week that a fire broke out at what was known to the Berkshire Fire Service as "Special Address One."

On Friday 20 November 1992 a spotlight ignited a curtain at Windsor Castle. The resulting blaze virtually destroyed St. George's Hall and more than 100 rooms, as well as nine state rooms.

The spotlight and the curtain were in the Queen's private chapel. So it is appropriate that the £36.5-million restoration, just completed, should include the creation of a new private chapel.

This has allowed the area occupied by the old chapel to be redesigned to emphasise the spiritual nature of the Order of the Garter, Britain's highest order of chivalry, which has been so important in the history of the Castle.

The new private chapel, described as "a little jewel box," occupies what was formerly the Holbein Room, one of two small spaces ruined by the fire. It can hold no more than 30 members of the royal family and household.

The new stained-glass window, by Joseph Nuttgens, is based on a design suggested by the Duke of Edinburgh. The three lower panels

show the fire itself: on the left, a fireman carries to safety a portrait of Sir Jeffry Wyattville, the architect George IV employed to rebuild part of the castle in the 1820s; on the right, the Brunswick Tower is seen in flames behind a fireman with a hose. In the centre, against a background of flames, St. George kills a fire-breathing dragon.

The three upper panels give a panoramic view of the castle, with the Father, Son and Holy Spirit irradiating the scene below them.



The chapel's altarpiece, of the Madonna and Child, is by Berto di Giovanni, an early 16th-century follower of Raphael. The altar is made of oak, and was designed for the chapel by David Linley, Princess Margaret's son. The exquisite wooden vaulting in the ceiling is so complex that it needed computers to help design it. Each of the six bays in the small chapel has more than 1000 pieces of oak built into it.

—Margaret Laing
in Church Times

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RESURRECTION WITNESS

THE GOSPEL ACCOUNTS OF the resurrection are based on the testimony of those who, seven weeks after his death, stood up in Jerusalem proclaiming that he was risen again; that he whom men had rejected was God's chosen, God's Messiah. It is plain that in those seven weeks something very great had happened within the experience of those men and women. On Good Friday night they had been broken men; their hopes had been extinguished. Yet they had come to believe with complete conviction that what had seemed to be crushing defeat had been in truth God's victory.

At Pentecost St. Peter is recorded to have said these astonishing words, that all this had happened 'by the determinate counsel and foreknowledge of God.' God had had the whole matter in hand. God had made no mistake. God had vindicated Jesus as Lord and Messiah by raising him from the dead. And in the First Epistle of Peter we have at the very beginning a remarkable echo of his experience on the first Easter Day: 'Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy begat us

again unto a living hope by the resurrection of Jesus Christ from the dead.'

Now what I want to say to you is this. We have in our gospels four different and rather fragmentary accounts of the events of Easter. If in place of this we had one single account, all clear and plain and tidy, of such events as these, our suspicion as historians would be at once aroused. We should say that it was all too pat. Such an account would have been the sort of thing that would be written up afterward, as an *apologia* for the Christian faith.

Consider what it is that we actually have. Four accounts, first, of the finding of the empty tomb; in general they agree, but they differ in detail. St. Matthew says the angel of the Lord was at the tomb; St. Mark, a young man—probably he means an angel, but it is not certain; St. Luke, two men in shining apparel; St. John, two angels in white. After this, each evangelist has his own account. St. Mark indeed ends with the finding of the empty tomb, at verse 8 of chapter xvi, for it is certain from the evidence of the ancient manuscripts and from the difference of the style that the last twelve verses of this chapter are not by St. Mark. Each of the others has stories of appearances, all of them different stories,

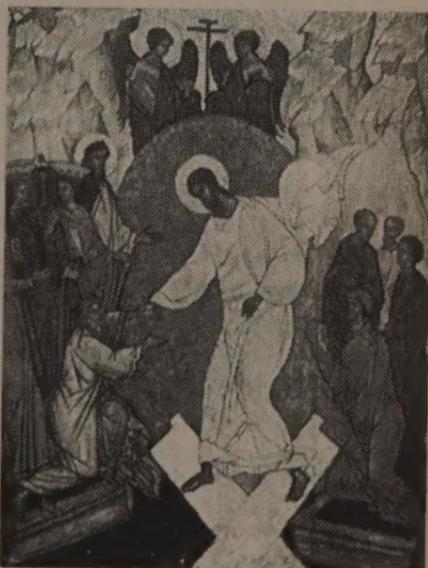
except that both St. Luke and St. John tell of an appearance to the twelve in the upper room. Some of these appearances are in Jerusalem, some in Galilee. The appearance to St. Peter which St. Paul mentions as the first is nowhere described, but it is alluded to in St. Luke. And the point is, these fragmentary accounts are more trustworthy evidence of the facts than a single harmonised account would be.

The first we get hints of the process by which witnesses passed from doubt and bewilderment to firm and sure faith is in the Emmaus story. There, the Lord sends them back to their Bibles, interpreting to them 'in all the scriptures the things concerning himself,' how that 'the Christ must suffer.' The insight of prophets and psalmists had discerned that somehow God's salvation was to come through suffering; and now it had come to pass. Yet again, we read how these men, who in the hour of his passion had forsaken him and fled, are confronted with the Master whom they had failed to confess before men; and they receive forgiveness of their sin before they receive his commission to go and proclaim him to men as Saviour and universal King.

The very fragmentariness of the accounts suggests that we are here

being given authentic traditions, handed down from the original witnesses. There are differences of detail in the story of the empty tomb, and again in accounts by St. Luke and St. John of the appearance in the upper room to the Twelve; but the differences are of small moment, and are of the kind that is to be expected when several witnesses are testifying independently of such events and such an experience.—*Gabriel Hebert, SSM*

*Society of the Sacred Mission
Quarterly*



The Eastern Orthodox icon of Easter: Christ rises through the shattered gates of hell, bringing Adam and Eve—that is, the whole human race—back with him to a new life.

EXCELLENT WOMAN

WATCHING HER AS SHE seated herself, Dalgliesh felt a small jolt of familiarity: he had met her in various guises before, as much a part of his Norfolk childhood as the five-minute bell on Sunday mornings, the Christmas gift fair, the summer fête in the rectory garden. She wore the clothes which were so familiar: the tweed suit with the long jacket and skirt with three front pleats, the floral blouse discordant with the tweed, the cameo brooch at the neck, the serviceable tights, a little wrinkled round the thin ankles, the sensible walking brogues as polished as new chestnuts, the woolen gloves which she now held in her lap, the felt brimmed hat. Here was one of Miss Barbara Pym's excellent women, a dying breed no doubt, even in country parishes, but once as much a part of the Church of England as sung evensong, an occasional irritant to the vicar's wife, but an indispensable prop to the parish; Sunday-school superintendent, arranger of flowers, polisher of brass, scourge of choirboys and comforter of favoured curates. Even the names came back to him, a sad roll call of gentle nostalgic regret: Miss Moxon, Miss Nightin-

gale, Miss Dutton-Smith. For a second his mind amused itself with the fancy that Mrs. Carpenter was about to complain about last Sunday's choice of hymns.

—*P.D. James in A Certain Justice*

Alfred A. Knopf, publisher

I BELIEVE

ONE EVENT IN HISTORY consecrates the first day of each week and fills one Sunday in the year with the glad news, "The Lord is risen." What shall this Easter bring to Christendom, what to the people of our Church? It dawns now as then upon a frightened world. Men and women everywhere are clutched with dread of change to what they do know, of dangers which they cannot name, of death though why they cannot tell. One voice and only one has power to dispel this fear, transforming it to faith. "Be not afraid." "I am he that liveth and was dead and behold I am alive forevermore." Let Christians, who at his command bear witness to the living Christ, stand strong in the courageous affirmation which has power still to overcome the world, "I believe in the resurrection of the dead."

—*James DeWolf Perry
18th Presiding Bishop (1930-1937)*

JESUS THE WAY

COMMENTING ON THE theme of "the gospel in a pluralist society," Lesslie Newbigin remarks:

It has become a commonplace to say that we live in a pluralist society—not merely a society which is in fact plural in the variety of cultures, religions and lifestyles which it embraces, but pluralist in the sense that this plurality is celebrated as things to be approved and cherished.

Newbigin here makes a distinction between pluralism as a fact of life and pluralism as an ideology—that is, the belief that pluralism is to be encouraged and desired, and that normative claims to truth are to be censured as imperialist and divisive.

The Christian proclamation has, of course, always taken place in a pluralist world, in competition with rival religious and intellectual convictions. The gospel emerged within the matrix of Judaism, and its influence expanded in a Hellenistic milieu. The rise of pluralism poses no fundamental objection to the theory or practice of Christian evangelism; indeed, if anything, it brings us closer to the world of the New Testament itself. Commenting on the situation confronted by the early church, as described in the Acts of the Apostles,

the leading Anglican evangelist Michael Green remarks:

I find it ironic that people object to the proclamation of the Christian gospel these days because so many other faiths jostle on the doorstep of our global village. What's new? The variety of faiths in antiquity was even greater than it is today. And the early Christians, making as they did ultimate claims for Jesus, met the problem of other faiths head-on from the very outset. Their approach was interesting. . . . They did not denounce other faiths. They simply proclaimed Jesus with all the power and persuasiveness at their disposal.

It is perfectly possible for Christians to engage in dialogue with non-Christians, religious or otherwise, without adhering to the shallow and patronizing view that "we're all saying the same thing."

—Alister E. McGrath in
The Truth About Jesus

EBC

Join the Episcopal Book Club and receive *The Truth About Jesus*, a compilation of addresses given at the Anglican Institute's 1997 Birmingham Conference, as your first selection at a 50% savings. Details 1-800-572-7929.

HYMNS THAT COMFORT

THERE WERE, IN FACT, a good number of hymn-writers who chose to ignore the advice of Sir Garnet Wolseley, the swashbuckling hero of Victorian imperialism, that a hymn should have 'plenty of consolation and not too much theology'. Many Victorian hymns are packed with theology, sometimes of a complex and unsettling kind which engages with some of the most problematic passages in the Bible. In 'It is finished! blessed Jesus', written for the 1875 edition of *Hymns Ancient and Modern*, William Maclagan tackled the whole difficult subject of the state of Jesus between crucifixion and resurrection. Erik Routley rightly points to Christopher Wordsworth's 'Alleluia, Alleluia, hearts to heaven and voices raise' as 'one of the few hymns which have come to terms with the mysterious passages about the seed and the harvest in St. John xii. 24 ff. and I Corinthians xv. 37, 42-4'. Another complex scriptural image.

St. Paul's picture of creation groaning and travailing, was picked up by J.M. Neale for his hymn for use in times of cattle plague and by John Ross MacDuff, minister of Sandyford Parish Church, Glasgow, for his thrilling

'Christ is coming, let creation/ From her groans and travails cease'. Scottish writers in particular wrestled with theological paradoxes and problems, supreme among them George Matheson with his exploration of the Christian contradiction of the One in whose service we find perfect freedom in 'Make me a captive Lord, and then I shall be free' and the extraordinary depth of 'O love that wilt not let me go' with its radical anticipation of twentieth-century process theology in its conception of life beyond death.

If Victorian hymns about death were often theologically profound, they also display deep pastoral sensitivity. The funeral hymns of John Ellerton in particular are surely some of the finest ever written and display the compassionate approach of a parish minister seeking to bring genuine comfort to church-goer and non-church-goer alike while holding fast to the difficult doctrine of general resurrection. This balance is particularly well struck in the final verse of 'Now the labourer's task is o'er':

'Earth to earth, and dust to dust,'
Calmly now the words we say,
Leaving him to sleep in trust
Till the Resurrection-day.
Father, in Thy gracious keeping
Leave we now thy servant sleeping.'

Another of Ellerton's hymns, originally written for the burial of children but reworked for use at the funerals of those who were not regular church-goers, exemplifies the breadth and inclusivity found in so many great Victorian hymns, in its message that those who die unregenerate and beyond the bounds of the church are not dead to God:

God of the living, in whose eyes
Unveiled thy whole creation lies;
All souls are Thine; we must not
say

That those are dead who pass away;
From this our world of flesh set
free,
We know them living unto Thee.

Disturbed by the universalist implications of this hymn, the proprietors of A&M sought revisions from the author to give a greater emphasis on judgment and election. Ellerton refused and his hymn appeared in only one edition of the book (that of 1889) before being removed, though it has lasted longer in other hymnals. His defence of it is a moving apologia for the hymn-writing parish minister seeking to meet a real pastoral need.

I do not deny Hell, or assert Purgatory; I merely say that the soul which departs from the body does

not depart from the range of God's love. Surely it is recalling the worst side of doctrinal Calvinism to assert this only of those few whom we can honestly call faithful Christians. The belief that *all live with Him* is the only belief which can justify the Church in expressing hope in the Burial Service over all, whatsoever their lives, who are not formally excommunicate. Most of our funeral hymns either presuppose that the deceased was an eminent saint, or else say nothing which can give hope and comfort to mourners at the very moment when their hearts are most ready to receive the Gospel of God's love.

—Abide With Me: The World of Victorian Hymns
Ian Bradley, SCM Press, Ltd. 1997
9–17 St. Alban's Place
London N1 ONX



EASTER FROM THE MARGINS

IT HAS BECOME a truism that you can treat subjects that are more or less taboo in mainstream popular culture—the resurrection of Jesus, for example—more freely in genres, such as “the Western” or “the space-opera” or the “spy thriller.” By genres we mean certain categories of story-telling and expression which exist on the margins of art and culture. Genres have their own conventions and their own rules. They have their own fans and following. Thus *The Man Who Shot Liberty Valance* is a Western genre film, and the novels of John Le Carré are works in the espionage genre. Agatha Christie was a genre writer! So is P.D. James.

Always on the lookout for tie-ins with Christian themes, we note for this Easter issue of TAD two treatments of the theme of resurrection from the margins of genre. We note two stories of outstanding quality from the “science fiction” genre, treasures from the archives. Their relevance to faith was highlighted in comments made recently (see below) in an essay concerning the “fantasy” genre by a Church-friendly writer in England. Remember, too, that the great C.S. Lewis, our apologist par-

excellence, composed his most enduring fiction on the margins, in the genre of children’s literature (*The Chronicles of Narnia*) and in the genre of science fiction (*Perełandra*, *Out of the Silent Planet*, and *That Hideous Strength*).

Our first Easter story from the margins is called “The Man” and was published by Ray Bradbury in 1951. It became part of a hugely successful collection of short stories entitled *The Illustrated Man*. In “The Man” Bradbury imagined the crew of a space ship searching, like some Flying Dutchman, for Christ on other planets. They find him, but then think that he has gone. So they take off again, hoping to find him on yet another planet, or another, or another.

What the reader discovers at the end of the story is that Christ is still there, eternally alive, waiting for the anguished crew if only they would stay. One crewman believes and stays: “The mayor put out his hand. ‘Was there ever any doubt of it? . . . Come along now. We mustn’t keep him waiting.’ They walked into the city.”

Ray Bradbury’s story is a neglected classic. When it first appeared, it was a breakthrough. It was the first American science-fiction story in the post-War period to deal directly with Jesus.

A second Easter from the mar-

gins appeared in 1954. This was written by Bradbury's peer Richard Matheson and was entitled "The Traveler." The traveler is Professor Jairus, a conscious atheist obsessed by the idea of traveling back in time to the crucifixion of Christ. By means of a time machine designed by his university physics department, the Professor gets his wish. Contrary to his de-bunking spirit, however, he is overwhelmingly affected by what he sees at Golgatha. He even tries to exit his machine and rescue Christ, whereupon he is jolted back to the present by his colleagues. The writer comments of the traveler now: "It was a nice day for a conversion."

Like "The Man," "The Traveler" caused a stir when it first appeared. Now forgotten by all but aficionados, it deserves to be read again. It is an Easter story of uncommon power from the margins.

We close this comment on Christianity from the margins by quoting English fantasist Michael Moorcock. Moorcock, who himself wrote a piece in the late 1960s concerning another time traveler who tries to find Jesus, has high regard for stories that treat faith with respect, from the margins. He sees the whole fantasy genre as fertile ground for themes such as sacrifice, redemption, and the victory of good over evil:

"While rarely discussed or directly mentioned, the power of the Protestant Church is expressed in these English-language (genre) writers. That Church provides so many of these writers with their imagery, their language, the resonances and especially the tensions of their stories. Whether you accept their beliefs or not (whether they did), you can appreciate their enduring qualities and understand that those tensions are created by fundamental moral arguments—the battle between Good and Evil or the struggle, if you prefer, between the conflicting philosophies of Law and Chaos, or between unchecked greed and heroic altruism—the struggles and confusion of the independent conscience."

"These stories . . . address those fundamental contradictions in the human psyche, describe the war amongst the angels, the struggle between the living and the dead, between that which is divine in us and that which is bestial in us, who live our lives in the . . . belief that long ago we dwelt in paradise and that eventually we shall dwell there again."

THREE ARE TWO kinds of people: those who say to God, "Thy will be done," and those to whom God says, "All right then, have it your way."

—C.S. Lewis

PAUSES

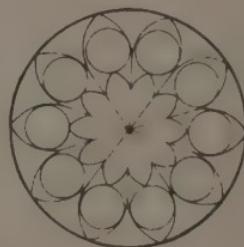
CEO BISHOP

IN OUR WHOLE LIFE, melody of music is broken off here and there by rests, and we foolishly think we have come to the end of time. God sends a time of forced leisure, a time of sickness and disappointed plans, and makes a sudden change in the hymns of our lives, and we lament that our voice must be silent and our part missing in the music which ever goes up to the ear of our Creator. Not without design does God write the music of our lives. Be it ours to learn the time and not be dismayed at the rests. If we look up, God will beat the time for us.

—Addie Sellers
Potomac, Maryland

"I have even heard one bishop in my Episcopal Church call himself the CEO of the diocese, with the implication that the clergy are employees and the laity are the customers. A more complete denial of the body of Christ would be hard to imagine, and we know that consumer Christianity is not confined to the Episcopal Church."

—Sociologist Robert Bellah,
addressing a meeting of the
Presbyterian Church (U.S.A.)'s
Church Redevelopment Initiative



WE'D PREFER HEAVEN!

Episcopal Life

EPISCOPAL DIOCESE OF MICHIGAN

The Record

December

1997

Vol. 8, No. 11

Edition

Bishop Richard Emrich dies,
returns to Michigan for eternity

THE GOOD SHEPHERD

THE BEAUTIFUL STATUE of Christ the Good Shepherd above the altar of the General Theological Seminary Chapel (New York City) has come to be appreciated by most of us as a wonderful legacy from the past, although it has not been universally admired. I remember in the 1950s when I was a student, a visiting English bishop ascended the pulpit at Evensong and began his sermon in this way: "I'm sure we've all seen those sentimental statues, or stained glass windows, depicting Jesus in a tranquil mood, holding a motionless lamb in his arm, so popular in Victorian times?" Our visitor went on dramatically. "Have you ever gone after lost sheep on a farm? I can tell you, it's a messy and dirty task. Sheep don't cooperate and they are not docile creatures. They struggle to escape."

Across from the pulpit, we sacristans wanted to stand up and say, "Oh, bishop, turn around and look at the reredos, we have one of those statues here!" Apparently, the bishop had not bothered to look up as he reverenced the altar on entering the chapel. But clearly, our visitor was making the point that going after lost sheep, literally

or figuratively, is not a placid task but exhausting work! That is one way of looking at the statue in the chapel.

There is no question that our statue is very much the product of Victorian sensibilities, created in the Gilded Age of Dean Eugene Augustus Hoffman—an era when enormous Episcopal churches were built in a time before income tax, when the Episcopal Church flourished in its establishment status. It was a time when, for a Vanderbilt wedding at St. Thomas Church on Fifth Avenue, twenty blocks were closed to traffic so that the noise would not distract those attending the wedding. Imagine if that were tried today; it would start a riot!



Clearly, one can look at the statue of the Good Shepherd and see it as a period piece, an inadequate symbol of the search for the lost soul. But for me this misses its deeper significance. More to the point are the words of William Temple. Writing just prior to World War II, the archbishop discussed the Good Shepherd in his devotional commentary on the Fourth Gospel. Using a translation that substituted "Beautiful" for "Good," Temple wrote:

Of course this translation exaggerates. But it is important that the word for "good" here is one that represents, not the moral rectitude of goodness, nor its austerity, but its attractiveness.

... He was "good" in such manner as to draw all men to Himself. And the beauty of goodness is supremely seen in the act by which He would so draw them, wherein He lays down his life for the sheep. The function of the shepherd is to care for the sheep, and to do and bear whatever is required by that care; the perfect shepherd faces death itself for the sheep.

As I look at the statue, keeping Temple's words in mind, two things stand out for me: pastoral ministry and compassionate ser-

vice in Christ's name. They are so connected that perhaps it would be more realistic to speak of two sides of the same coin. They are about reaching out to others. I cannot envisage pastoral ministry without compassion.

Simone Weil once wrote about the moment the eye of the suffering person meets the eye of the beholder, which for her was an experience of God's presence: "Compassion and gratitude come down from God, and when they are exchanged in a glance, God is present at the point where the eyes of those who give and those who receive meet."

The statue of the Good Shepherd exemplifies self-sacrifice; that is, self-giving. It speaks to me of our Christian vocation first, however much the church needs the professional skills required of ordained ministry. It asks each of us the question, whether we are willing to die for the sheep? Once at an ordination, I referred to John Henry Newman's plea to the clergy expressed in his first *Tract for the Times*, in which he wrote, "Magnify your Office." Afterwards, a priest came up to me and said, "Bishop, I wonder if you remember what else Newman said in that tract?" As I hesitated, he quickly reminded me Newman had also written about possible martyrdom

for the bishops, expressing some skepticism as to how many bishops were willing to die for the faith!

Our statue of the Good Shepherd also has Jesus holding a bronze pastoral staff. I am glad it does, in spite of it looking like an appendage to the marble figure. I greatly prefer our Western tradition of bishops holding the staff of a shepherd rather than the Eastern tradition of a staff topped by a curled serpent—the image of Moses and power. I am glad the sculptor drilled a hole in the hand for the metal staff.

That Victorian statue of the Good Shepherd with its docile lamb in the arm (and even another sheep at Jesus' feet looking up with an affectionate expression on its face) may or may not appeal to you. But, Dean Hoffman had it put up there because he knew something I hope we shall never forget, that pastoral care and compassion need to be experienced and practiced, to the very depths of the lives of those who worship in the Chapel of the Good Shepherd and who go forth to minister in Christ's name.

—The Rt. Rev. G.P. Mellick

Belshaw, Chairman of the Board of Trustees, The General Theological Seminary, New York City in
The General Seminary News

GOING BEFORE

He is not here!

He is risen and is going before you . . .

JESUS, RISEN FROM THE DEAD, is going before us into the painful, dying lives of people among whom we live and work. The risen Christ is going before us, giving us an ever increasing art of listening as we sit with someone experiencing brokenness in his or her life, broken relationships, loss of a loved one. Jesus is risen from the dead and is going before us as we live in a world fragmented by prejudice and increasing anger, giving us the ability to live with hope and the new life of resurrection in those encounters, so as to open them to the already present power of the risen Christ to heal and transform them! Always, the risen Christ is there, going before us, setting resurrection life into motion. The risen Christ is not out there in some future promise, but right here in the particulars of every day. Easter is now.

—The Rt. Rev. John H. Smith
Bishop of West Virginia

CRITICISM IS EASY, achievement is more difficult.

—Winston Churchill in
Churchill on Courage

THE WORK OF THE VESTRY

THE SPIRE of St. Philip's Church, Charleston, South Carolina, recently included this interview with the Rt. Rev. Edward L. Salmon, Jr., Bishop of South Carolina.

SPIRE: Bishop Salmon, what is the purpose of a Vestry?

BISHOP: The Vestry has a canonical purpose to manage the temporal affairs of the church so that the ministry of the parish and its spiritual well-being has a firm foundation.

SPIRE: When did vestries come into being? What's the history behind them?

BISHOP: The word "vestry" refers to a vestry room. In England the churches had a room off the side of the church where the communion vessels, altar hangings and vestments were kept. That was where the church leadership met and so the word "vestry" became attached to them and their work as a body. The people who met in the vestry became the Vestry.

SPIRE: Why do churches need vestries?

BISHOP: Every entity needs headship of some kind. And so the Vestry, in partnership with the Rector, has responsibilities by

Canon Law to make decisions for the congregation. The thing you want to remember is the Church is not a pure democracy, but people do have a way of being connected to the decision making. In many religious bodies congregations vote on things. In the Episcopal Church the Vestry has the authority. The Vestry has authority by the Canons. The congregation's responsibility is to elect the Vestry.

SPIRE: Is there any significance in the number of people serving on the Vestry? We have 12 Vestry members? Is that for the 12 disciples?

BISHOP: No. A Vestry can be of various sizes. I don't think the South Carolina Canon sets the number. The parish I served in St. Louis had 18 on the Vestry. But we had 3,000 members there.

SPIRE: What are qualities we should look for in selecting members for the Vestry?



Joy Hunter interviews
Bishop Salmon

BISHOP: I think the first quality one should look for is a deep commitment to Christ and the gospel. Period. That's the basis for all ministry or leadership in the church. Then, you begin to ask how that manifests itself: A person who worships regularly; a person who contributes generously; a person who has the respect of the congregation; a person who has a sense of vision for the church and understands himself or herself as a steward and not an owner.

SPIRE: In all your years of ministry (Bishop Salmon was ordained in 1960), can you look back on one Vestry in particular as being "the best?"

BISHOP: No, I really can't. I'd say that one of the things that's been a blessing to me is that over the years I've had extremely fine vestries. Those vestries had two qualities: vision and a sense of mission. I think that people who have a sense of mission are concerned not only about the spiritual well-being of the congregation itself but also have a deep sense of care beyond the walls of the parish. I think that vestries also saw me and I saw them as partners in ministry. We worked well as a team, with my being responsible for the spiritual well-being and their discerning with me to make it possible. Most of these Vestry members did not

see themselves as political representatives of a group, but as people called out to connect the congregation with a vision to do the work of the gospel.

SPIRE: If you were to give a charge to a Vestry on their duties and how they should perform them, what would it be?

BISHOP: To be leaders together so that the heritage of the gospel you have received will be passed on to the generations after you. In other words, the most precious gift we have to give anybody is the gift of God's love in Jesus Christ.

SPIRE: Is there a special prayer for Vestries?

BISHOP: There are all kinds of prayers for Vestries in various and sundry office books, but the best is probably the one of the moment, which arises out of the life and work of the Vestry itself.

AS IS

It will be better
in the next life
for the ignorant
if they have believed
according to the measure
of their knowledge,
than for those who have
known much,
but have believed
little.

—John Henry Blunt

GOOD NEWS

BEGINNING WITH THE SUNRISE services attended by many in this city, Easter is the most holy day in the Christian faith. It is the day, Christians believe, when a crucified Savior arose from the dead, assuring the faithful of forgiveness from sin and of eternal life. Why, then, is the cross the pre-eminent symbol of Christianity? Why not an open tomb or a sundered sepulcher?

Perhaps the answer is that the cross—a place of suffering and humiliation—is a token more resonant with the human condition. We, all of us, know or will know hurt. The scourging and the thorns and the painful lonely spectacle are not alien to us; they are much of the stuff of mortal life, the trappings of calvaries custom-made. Just as Christmas is accessible to our imaginations because everyone is born, the Crucifixion is an event understandable because each of us sometimes agonizes. But resurrection—that is something outside our experience. That is—dare we utter the word?—supernatural.

So that's why there is a kind of hush in believers' souls on Easter. It is the sound of a searching silence, a muted attempt to grasp the ungraspable—that a man,

both like and unlike us, died, descended into Hell, conquered death on behalf of billions yet unborn, then took off his burial shroud to walk once more in the land of the living.

Not that the Easter story pioneered metaphysics. The entire drama unfolded during Passover, celebrating the time that the death angel spared Jewish households that marked their door frames with the blood of a spotless lamb. But even angels are easier to apprehend than the act of undying.

Spring helps. From nature come intimations of the supernatural. Empty dawns fill with robin song. Fields and trees, bare and brown-scorched by winter's cold fires, erupt into flowers and green leaves. The season is a parable for the senses, a facilitator of faith.

But not a substitution for it. Tomorrow in little country chapels and mighty cathedrals, millions of Christians will exercise irrational, wonderful faith. They will resist what writer Rod Serling called "the strange and perverse disinclination to believe in miracles." They will imagine tombs ajar. And in so doing, they may see that a cross, viewed from a certain angle, looks much like a key.

—Birmingham Post-Herald
Easter Day Editorial 1997

All hymns bright and beautiful . . .

THE CLERGY CHANGED THEM ALL

IN RESPONSE TO THE GROWING trend to supplant our beloved traditional hymns with "choruses", *The Daily Telegraph* (London) had this to say.

"Clergymen who are philistine have to be told so. 'The beauty of holiness', as John Samuel Monsell called it, is part of the Church of England's inheritance, and we cannot watch in silence while it is supplanted by wanton ugliness.

"Quite how one conveys to an earnest, cloth-eared vicar that he is getting it all wrong is a difficult question. The man has been to theological college. He may have developed the spiritual resources to cope without 'Jerusalem', 'Immortal, invisible, God only wise', 'Dear Lord and Father of mankind', 'Lead, kindly light, amid the encircling gloom' and 'Abide with me, fast falls the even-tide'. Perhaps the most tactful thing we can do is to tell him that in our weakness, we need these pillars of our faith.

"We should not mistrust the emotion that great hymns inspire in us. Our hearts need to be reached as much as our heads . . . Either the world is meaningless or

it is a mystery, and one of the best ways the Christian mystery comes to us is through the work of great composers and hymn writers."

CONDITIONS

THE NECESSARY CONDITIONS of receiving the Holy Communion are set forth in the invitation of the Prayer Book: "Ye who do truly and earnestly repent you of your sins, and are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God, and walking from henceforth in His holy way: Draw near with faith, and make your humble confession to Almighty God, devoutly kneeling." They are the same two requirements as for the reception of the other sacrament: faith and repentance. The positive side of repentance is here fully brought out in the requirement that one must wish all well and that each Communion should be a new dedication to God and His will, the renewal of one's spiritual life.

—J.B. Bernardin in Introduction
to the Episcopal Church
via Holy Comforter, Spring, Texas

AN EVENT WHICH STANDS BY ITSELF

ONE OF THE MOST dramatic moments in the history of the Church of England occurred just after 10 o'clock on the morning of the 20th of June 1688. This was the moment at which seven bishops, known forever after as the Seven Bishops, including the Archbishop of Canterbury, were found innocent of charges tantamount to treason, which had been brought against them by King James II.

Here is what took place at that precise moment, as recounted in Volume IV of Lord Macaulay's *History of England* (1848):

"The jury appeared in their box; and there was a breathless stillness.

"Sir Samuel Astry spoke, 'Do you find the defendants, or any of them, guilty of the misdemeanors whereof they are impeached, or not guilty?'

"Sir Roger Langley answered, 'Not Guilty.'

"As the words were uttered, Halifax sprang up and raised his hat. At that signal benches and galleries raised a shout. In a moment ten thousand persons, who crowded the great hall, replied with a still louder shout, which made the old oaken roof crack; and

in another moment the innumerable throng without set up a third huzza, which was heard at Temple Bar. The boats which covered the Thames gave an answering cheer. A peal of gunpowder was heard on the water, and another, and another; and so, in a few moments, the glad tidings went flying past the Savoy and the Friars to London Bridge, and to the forest of masts below. As the news spread, streets and squares, market-places and coffee-houses, broke forth into acclamations. Yet were the acclamations less strange than the weeping. For the feelings of men had been wound up to such a point that at length the stern English nature, so little used to outward signs of emotion, gave way, and thousands sobbed aloud for joy.



"The acquitted (bishops) took refuge in the nearest chapel from the crowd which implored their blessing. . . . The jury meanwhile could scarcely make their way out of the hall. They were forced to shake hands with hundreds. 'God

bless you!' cried the people; 'God prosper your families! You have saved us all today.'

That is a true account of the astonishing display of public feeling that greeted the verdict which acquitted the Seven Bishops. It reads almost like the passing of the "Easter Fire" during the Orthodox First Liturgy of the Resurrection: "Christ is ris'n! Hallelujah! Christ is ris'n!" Truly the nation, and the Church, felt delivered from an awesome threat.

What was the threat that had caused such alarm, among hundreds of thousands of people and which had focussed on a single day's trial of seven senior Anglican clergymen?

The seven, by the way, were Sancroft of Canterbury, Lloyd of St. Asaph, Turner of Ely, Lake of Chichester, Ken of Bath and Wells (the famous poet and spiritual writer Thomas Ken), White of Peterborough, and Trelawney of Bristol.

The bishops had written a letter informing King James that they could not read in good conscience the Declaration of Indulgence which King James had ordered to be read in all the pulpits of England beginning on Sunday, May the 20th. The Declaration was in words a law granting religious liberty to all non-Anglicans (i.e.,

Protestant Dissenters and Roman Catholics). Sounds to us in 1998 like a "no-brainer." But underneath the words in 1688 lay a sinister purpose: to return England to mandatory Roman Catholicism and thus bring the nation into harmony with Louis XIV and French-style absolute monarchy. King James wished to throw out the democratic tradition represented in that day by Parliament and Church and replace it with despotism. This is not an interpretation! It is what James, backed by the French King's treasury, was really trying to do.

The Seven Bishops, in their unheard-of resistance to the King's Declaration, became, at a moment in time, the symbol, even the embodiment of *constitutional liberty*. It is a little ironic because later some of them would refuse to swear allegiance to the new King, William III, whom their courageous action had helped to bring in.

But at one particular moment, 10 o'clock on June the 30th, 1688, a moment of providential drama wound up like the tightest spring, seven Anglican bishops carried the hopes of all lovers of liberty in the English-speaking world. The Glorious Revolution they effectively ignited by their action led directly to the introduction of limited constitutional monarchy in

England. Their Revolution directly affected the emergence of American democracy a century later.

We do well to mark and digest Lord Macaulay's final summing up of the trial and acquittal of the Seven Bishops:

"The prosecution of the Bishops is *an event which stands by itself in our history*. It was the first and the last occasion on which two feelings of tremendous potency, two feelings which have generally been opposed to each other, and either of which, when strongly excited, has sufficed to convulse the state, were united in perfect harmony. Those feelings were love of the

Church and love of freedom.

"During many generations every violent outbreak of High-Church feeling, with (this) one exception, has been unfavorable to civil liberty; every violent outbreak of zeal for liberty, with (this) one exception, has been unfavorable to the authority and influence of the prelacy and the priesthood. In 1688, the cause of the hierarchy was for a moment that of the popular party. More than 9000 clergymen, with the Primate and his most respectable suffragans at their head, offered themselves to endure bonds and the spoiling of their goods for the great fundamental principle of our free constitution."



The Seven Bishops Arriving at the Tower

APOLOGY NOT NEEDED

THREE WAS NO NEED for former Presiding Bishop Browning to apologize for King James' calling upon the Church of England to convert the "infidels and savages" of the New World. Anyone who has done his or her research will see that many of the native peoples were precisely what the king named them.

Here in Ohio, the Indians were extremely brutal in their treatment of prisoners, torturing them in ways that would not be fitting to describe in a church publication. Many tribes practiced slavery. The sweatlodge rituals of some of the plains tribes (hanging oneself by hooks in the flesh to test "endurance") truly qualify as savage. Human sacrifice was practiced especially among South American tribes. The white man did take this land from the Indians just as the Native Americans took it from one another before the first Europeans set foot on the New World.

Before Anglo-Saxons received and believed the gospel of the Lord Jesus Christ they, too, were "infidels and savages." Pre-Christian Europe was much like pre-Christian America: pagan/occult religious practices, human sacrifice, brutality toward prisoners and slavery.

None of us, Native American, Anglo-Saxon, Latino, African American, Asian is free to criticize the other. We have all fallen short of the glory of God. Instead of this "politically correct" notion of one main ethnic group (the Anglo-Saxon majority) apologizing to this group and that group for the sins of the fathers, we must all ask forgiveness of Almighty God for our sins.

—Frank M. Wiers, Jr.
Shelby, Ohio
in *The Living Church*

GOD AND MAN AT DARTMOUTH

ICOME FRESH FROM researching the lengths to which some fashionable New England preparatory schools go to avoid any suggestion that they are (or once were) "Christian institutions." I cite my own alma mater, the Millbrook School, which in an elaborate ceremony before Christmas vacation three years ago went to contortionist pains to avoid the mere mention of Christmas. Is an effort to inculcate Christian values and Christian teaching a morphological act of anti-Semitism? Was it necessary last year at the Christmas celebration for the glee club at Dartmouth to forswear singing "Silent Night?"

—William F. Buckley Jr.

SPEAKing of the Arts

THOMAS COLE
EPISCOPAL PAINTER

THE MOVING SPIRIT behind the "Hudson River School" of American landscape painters was Thomas Cole (1801–1848). Cole's four-part *Voyage of Life* is a centerpiece in the Bruce Collection of the National Gallery of Art in Washington. Marked by the production of highly pictorial landscapes and later by popular cycles of allegorical paintings such as *The Course of Empire*, Cole's artistic aims underwent a transformation

in 1844 that is less well known.

On November 2, 1844, Thomas Cole and his wife Maria (Barrow) were baptized in St. Luke's Episcopal Church, Catskill, New York. The artist had become close friends with the rector of St. Luke's, Louis Legrand Noble, who later became his biographer. Cole's friendship with the rector resulted in baptism, his first receiving of the sacrament of Holy Communion at age 43, and the subsequent



baptisms of all his children at St. Luke's.

In a wider sphere, Cole's new commitment resulted in a cycle of paintings begun in 1846 entitled *The Cross and the World*. This cycle, representing the life's journeys of the "pilgrim of the cross," on the one hand, and the "pilgrim of the world," on the other, was never completed. Studies for it exist in several American museums, but are on display only occasionally. The recently re-hung American wing of the Brooklyn Museum of Art offers one stunning study from this cycle, not to be missed when you visit New York: "The pilgrim of the cross at the end of his journey."

Thomas Cole, whose work turned at the end of his life almost entirely to Christian themes, died suddenly in February 1848. His funeral was at St. Luke's Church. His fifth child was born seven months later.

For our readers at Easter we show this final unfinished painting by the master, entitled *The Cross at Sunset*. It summarizes a sensibility, and a life's struggle, in which a truly Americanized romanticism was transfigured by meditation on the theme of Romans 8:18: "I consider that the sufferings of this present time are not worth comparing with the glory that is to be re-

vealed in us." Thomas Cole was an American original, and an Episcopal Christian by conviction.



PARIS CONFERENCE

THE ANGLICAN INSTITUTE will sponsor "Who Do You Say That I Am: A Conference on Christology and the Church" with the Archbishop of Canterbury Sept. 29-Oct. 1 at the American Cathedral in Paris. Information from the Institute, 601 N. Tejon, Colorado Springs, CO 80903; telephone 719-633-5529.

Other speakers include The Rev. Christopher Hancock, Vicar, Holy Trinity, Cambridge; The Rev. Dr. Richard Reid, Retired Dean and Professor of New Testament Studies, Virginia Theological Seminary; The Rev. Dr. N. T. Wright, Dean, Lichfield Cathedral; The Rev. Dr. Alister McGrath, Principal, Wycliffe Hall, Oxford; and The Rt. Rev. Alpha Mohamed, Bishop of Rift Valley, Province of Tanzania.

WHAT WE SAY AT EASTER: WELCOME, OR DON'T COME BACK!

I KNOW A MEMBER of the clergy (not thank Heaven, an Episcopalian) who says to the Easter congregation, "Merry Christmas; I won't see you again until then!" He tells this on himself with pride, and I want to shake him. Were I in that congregation, he would not see me at Christmas, or on any other occasion in that church.

What does his statement say to visitors who are wondering if the Church will welcome them? What does it say to the regulars who have been coming faithfully? What of the lapsed who are thinking about sliding cautiously back into a pew? I would think his message could be rewritten as "We don't want you, we don't appreciate you and you don't get back in here without a hazing."

Most of us understand the great evangelical opportunity which still exists at high feasts and special services, which besides Christmas and Easter include weddings, funerals and baptisms. We do not always use the opportunities well.

What things ought we to do on

these occasions to welcome and minister to people? The following

thoughts are simple and obvious, but sometimes we miss them.



1. Make it possible for people to find their way in. Special advertisements and notices around the community before Christmas and Easter sometimes reach the person who is interested in going to church, but doesn't know where and when to do it.

When visitors arrive, the entry you expect them to use needs to be obvious or well-marked. Service times should be posted clearly outside the building.

2. Present an upbeat appearance. The greatest cathedral or the most makeshift storefront feels more welcoming if the entry is clean and free of clutter. To improve on that, have a friendly person ready to greet and direct the visitors.

3. Make room for people. Ushers or regular attenders should help people find seats and bulletins, and not leave them to wander timidly around.

The week before any major feast when the church is apt to be fuller than usual, remind people to sit well in from the aisle to leave room for latecomers. Be sure visitors and new people are taken to coffee

hour if there is one (and there should be). Ask regulars not to sit in tight knots at coffee, but to include people they don't know.

4. Try to make the service intelligible to others. One elderly Episcopalian proudly told me that you need to be a "professional" to participate fully in our services. Clergy and lay participants all need to work to destroy that image. Good bulletins, straightforward use of prayer book and hymnals, sensible directions and announcements all can help.

One of the kindest things people in the pews can do is hand a bewildered visitor a book that is open to the right page.

5. Let people in on what is happening. A short theology, history or explanation of the sacrament or reading can help put people at ease. This is especially important when we make changes in the liturgy or use occasional services, and it's important for regular attenders as well as visitors and new participants.

6. Include names in your bulletins. We recently attended a fine baptism in a church where there were a number of visitors. The name of the person being baptized was not to be found in the bulletin. What a poor affirmation of the importance of the act, and how difficult for the congregation who

promised to "support this person in her life in Christ."

Names of clergy and lay participants in the bulletins help newcomers put names and faces together, and provide a way to seek further contact.

7. Never express amazement that a person is in church and thereby put guilt on someone who has not come for a long time. To get up the nerve to go to church, or to go back, and then to have someone say, "Imagine meeting you here!" or "I thought you had quit us!" is like being thrown down the church steps.

8. Get addresses and phone numbers and see that someone phones or visits local people who have attended. For various reasons, some people do not write in guest books. Addresses on checks are a source of information that is often overlooked. Have money counters copy addresses from any checks that come from unrecognized sources.

9. Give thanks to God for our visitors and guests. Pray for them, whatever choice they make about church affiliation. "Remember to show hospitality. There are some who, by so doing, have entertained angels without knowing it." (Hebrews 13:2, NEB)

—*The Rev. Donald Maddux
in Crossroads*

LOST OPPORTUNITY!

ONE OF THE VITAL RESOURCES for the work of *The Anglican Digest* is strong material from parish newsletters. At TAD we receive (and read) over 3,000 such items each month. From this pool, we draw much of the material we pass on for the edification of our readers.

It is with growing concern that we note a lack of substance in setting out the weightier matters of the Faith. What we see coming across the desk (with a few outstanding exceptions) are newsletters and especially Rector's commentaries that appear stuck in "the trivial round and common task."

We realize that housekeeping is an inescapable and important dimension of all healthy parish families. But we discern a lost opportunity here. The members of the clergy are not utilizing their weekly print forums to teach and engage congregations with the substantive issues of applied Christianity. The evidence sits before us in stacks!

For the sake of the upbuilding of the Church we warmly invite and encourage the clergy to take greater advantage of their oppor-

tunity to instill and deepen the great conviction that undergirds our Christian faith and life.

—The Editor



A FRIEND AT THE DOOR

NEW BEGINNINGS with those we love often contain past memories as well as a fresh outlook toward a future filled with wonderful possibilities. Imagine your front doorbell ringing and when you arrive at the door, there before you, on your doorstep, stands a dear friend whom you have not seen in years. What a wealth of conversation awaits you. The future possibilities and expectations are vibrant and filled with hope.

I believe that once you read *The Anglican Digest* you will want to keep this very informative and spiritually uplifting booklet coming to your home every two months. You may look forward to *The Anglican Digest* arriving at your front doorstep just as you would a dear friend.

—The Rev. Stephen A. Fales
Rector, St. Peters Church
Cheshire, Connecticut
in a letter to his parish



THE ANGLICAN BOOKSTORE

Classical and contemporary books delivered, postpaid, to your mailbox.

BOOKS FOR EASTERTIDE READING

You may use the coupon inside the back wraparound cover to order books from this list (or for credit card orders fax 1-501-253-1277 or call 1-800-572-7929, 8 a.m. to 4 p.m., weekdays). All prices quoted include postage and handling.

 **By Water and the Word: The Scriptures of Baptism,** by Daniel B. Stevick, retired Professor of Liturgics and Homiletics at the Episcopal Divinity School, Cambridge, Massachusetts, and a widely published authority on the history of baptism.

Martin Luther in his *Large Catechism* says, "Water and the Word together constitute one baptism." The author has embraced Luther's statement and given us a book of enormous value for teaching [and learning]. The book is intended to direct worshippers, preachers, study groups, and catechumens with their catechists to the extensive biblical resource that informs baptismal occasions and the sea-

sions that precede and follow them. In addition to discussing the lectionary readings, the author also considers the biblical allusions that pervade the Prayer Book rite and the accounts of baptisms in the book of Acts. Item CH28 (softbound, 310 pp., notes, resource list, index) \$23

 **Dangerous Liaisons: Seven Churches of Revelation,** by Terence Kelshaw, Episcopal Bishop of the Rio Grande.

An excellent and accessible Bible study on the seven letters to the seven churches in the Book of Revelation and a prescription for spiritual health. The Church of God in our own days stands greatly in need of direction, reform, and renewal for its mission to a world in darkness and despair. The author allows the Bible to speak to the Churches and to challenge us afresh as the words of scripture spring from the page with convincing power and eloquence.

"If you are in any pastoral

leadership, lay or ordained, by all means don't miss this book. You will find yourself challenged, warned, and finally led to the foot of the Cross where grace forgives and holds the future."

— The Very Rev John H. Rodgers Jr, Dean/President Emeritus of Trinity Episcopal School for Ministry

Item RG01 (softbound, 138 pp, appendices) \$14

  **The Grotesque in Art & Literature: Theological Reflections**, edited by James Luther Adams and Wilson Yates, with a previously unpublished play by Robert Penn Warren. James Adams (1901-1994) was the Edward Mallinckrodt Jr Professor Emeritus of Divinity at Harvard Divinity School, Cambridge, Massachusetts. Wilson Yates is president and professor of religion, society, and the arts at United Theological Seminary of the Twin Cities, New Brighton, Minnesota.

While there has been a growing interest in the use of grotesque imagery in art and literature, very little attention has been given to the religious and theological significance of such imagery. This fascinating book redresses the neglect by exploring the religious meaning of the grotesque and its importance as a subject for theological inquiry.

The discussion begins with the

debate over both the definition of the grotesque and theoretical approaches to understanding its meaning and importance for the late twentieth century. The discussion continues with the contributions of a number of contemporary writers who explore the several facets and applications of the grotesque. The volume concludes with an original work—published here for the first time—by poet laureate Robert Penn Warren, a stage adaptation of his poem *Ballad of a Sweet Dream of Peace*, complete with an introduction by the author. **Item E408** (softcover, 279 pp) \$21

  **The Language & Imagery of the Bible**, by G. B. Caird (1917-1984), former Dean Ireland Professor of Exegesis of Holy Scripture at Oxford University, England.

In the Introduction to this edition, N. T. Wright says, "The Language and Imagery of the Bible stands out as the final major literary achievement of George Caird's lifetime...I believe that this book, whose influence is already considerable, has the potential to teach a new generation of readers, preachers, translators, and scholars how to read the Bible for all it's worth..."

Caird explores a host of linguistic principles related to language usage and meaning and

points to the way these principles ought to be applied to a reading of the English Bible.

The book is divided into three parts, each of which makes frequent reference to the Old and New Testament texts that aptly illustrate the topics at hand. In Part 1 the author examines the various uses to which language can be put and discusses the dynamic role of meaning. Part 2 examines the multifaceted role of metaphor—a literary device of particular importance to students and interpreters of the Bible. In Part 3 Caird applies his linguistic findings to the use of language as "history," "myth," and "eschatology." Item E434 (softbound, 280 pp, indexes) \$24

In a Quiet Place: Daily Devotions with Jill and Stuart Briscoe.

The Briscoes are known throughout the world for their writing and speaking ministries. This new year-long devotional draws on their love of God and love for others. Through thoughtful Scripture studies, anecdotes, and prayers, the Briscoes encourage us to reassess priorities, develop faith and faithfulness, and approach each day of the year with worship and prayer.

A wonderful way to spend 365 days in a quiet place. Item H119 (hardbound, 370 pp) \$18
Other books by the Briscoes:

Living Love, Item H058, \$10
Marriage Matters, Item H061, \$10
Meet Him at the Manger, H106, \$16

Is It a Lost Cause? Having the Heart of God for the Church's Children, by Marva Dawn, theologian, author, and educator with Christian Equipped for Ministry Vancouver, Washington

How can we help the church children not to make the same choices as the children of the dominant culture around them concerning their sexuality, the use of money and time, their attitudes toward work and life? Is it still possible in our post-Christian, post-modern society to raise children with Christian faith and moral character? In this sensitive and astute work, Marva Dawn insists that forming genuinely Christian children is not a lost cause if congregations, pastors, and parents wake up to the present crisis of a society at odds with the Gospel and to the crucial need for deliberate formative efforts and intensive discipleship in both home and Church. Drawing on thirty years of experience working with young people in churches and schools, conventications and camps, Dawn examines some of the forces in our culture that harm both our children's spiritual development

and suggests biblically centered parenting and mentoring habits that are necessary to produce godly and faith-filled children today. **Item E381** (softbound, 240 pp) \$16

Other books by Marva Dawn:
Keeping the Sabbath Wholly,
Item E326, \$14

Reaching Out Without

Dumbing Down, Item E217, \$18
Sexual Character, Item E131, \$13
Sources & Trajectories (with Jacques Ellul), Item E412, \$30
To Walk & Not Faint, Item E367, \$14

Truly the Community, Item E325, \$16

 **Limning the Psyche: Explorations in Christian Psychology**, edited by Robert C. Roberts, professor of philosophy and psychological studies at Wheaton (Illinois) College, and Mark R. Talbot, associate professor of philosophy at Wheaton College.

Today Americans tend to turn to psychology when they want to understand themselves, and in this way we differ from people of previous ages, who understood themselves primarily in terms of morality and religion. Christians, however, may legitimately worry that this cultural shift in personality is not entirely healthy. *Limning the Psyche* explores this issue in depth. Sixteen original essays by respected psycholo-

gists, theologians, and philosophers look at the practice of psychology from a Christian perspective, discuss the possibility and parameters of a distinctly Christian psychology, explore the psychological implications of the Christian view of human nature, and more. **Item E409** (softbound, 373 pp, index) \$24

Open House: Small Groups as Places of Worship, Fellowship, Education and Mission, by Terence Kelshaw.

This monograph presents theology and practice for small groups. The home is the ideal center from which the Church can build bridges into God's family and into wholeness. Here also is a bridge from Church into the world, a place small enough for healing and recognition, yet belonging to a much larger group called the people of God. The Scriptures illustrate numerous examples of ministry performed in the home. The author draws from biblical models to provide practical outlines on how to establish a successful home group ministry. **Item RI02** (softbound, 86 pp, appendices, study guide) \$14

See also *Dangerous Liaisons* elsewhere in this listing.



THE WAY HE PUT IT

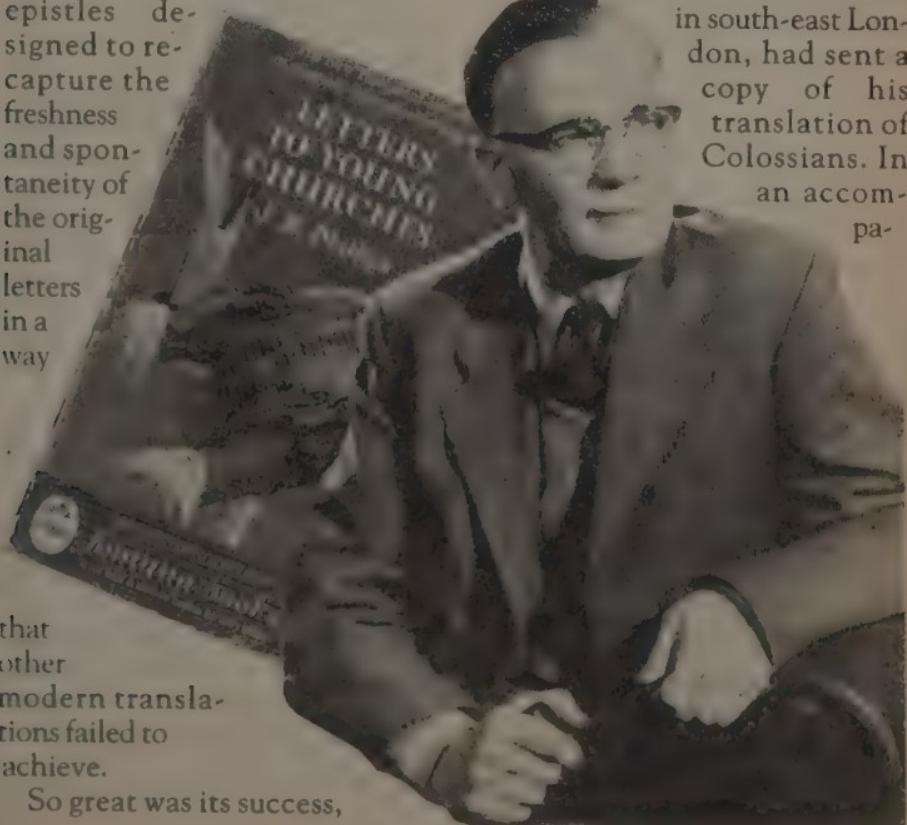
FIIFTY YEARS ago some *Church Times* readers may have had in their Christmas stocking a slim volume entitled *Letters to Young Churches*. Published a few months earlier, it was by an unknown vicar of a Surrey parish. Its only claim to fame was that it carried an introduction by the popular Christian apologist C. S. Lewis.

It was a "free translation" of the New Testament epistles designed to recapture the freshness and spontaneity of the original letters in a way

and that of his others which followed in the next decade to complete the New Testament, that the author became a household name among Christians throughout the English-speaking world. He was, of course, J. B. Phillips.

Letters to Young Churches was published 50 years ago, in October 1947, but it might never have seen the light of day had it not been for the encouragement of C. S. Lewis, to whom four years earlier Phillips, then a wartime vicar in south-east London, had sent a copy of his translation of Colossians. In an accom-

pa-



that
other
modern transla-
tions failed to
achieve.

So great was its success,

nying letter he explained why he had set about the task. He pointed out that with bombs falling, sirens wailing and buildings collapsing all about, London was not unlike first-century Rome, at least for Christians.

Lewis liked what he read, and replied, saying he hoped he would do the rest of the epistles. No one, least of all Lewis, can have imagined what a remarkable publishing phenomenon would result from his few words of encouragement—and a decade or more of labour on Phillips's part.

Born in Barnes, of south-west London, in 1906, he read classics and English at Cambridge, securing an honours degree in 1927. He was converted in 1925 while at Cambridge, through the Christian Union, and became a convinced Anglican Evangelical, attending the Keswick Convention and seaside missions under the auspices of the Children's Special Service Mission (now Scripture Union).

After a short spell teaching, he returned to Cambridge for theological training at Ridley Hall. In March 1930 he was ordained, and became a curate at St. John's Church, Penge, in south-east London.

In 1936 he became Curate of St. Margaret's, Lee, where he stayed throughout the Second World

War. In January 1945 he became Vicar of St. John's, Redhill, Surrey. Here he set aside one morning a week, and worked his way through the New Testament..

During the early 1950s many other books flowed from his pen, the best-known of which was *Your God is Too Small*. In January 1955, on the advice of several bishops, he left parish work and went to live, with his wife and young daughter, in Swanage, in a house built on the plot of land he had reserved for his retirement.

Books continued to come from his creative mind. He was hugely in demand as a writer, preacher, lecturer and broadcaster both in Britain and North America, and this took its toll of his health. Throughout his life he had suffered from depression, but in 1961, quite suddenly, his speaking, writing and communicating powers simply dried up. He could do nothing.

During the next 20 years, though his writing ability returned sufficiently for him to write a further four books, he was rarely free of severe clinical depression, combined with intense migraines and other expressions of physical illness. Many of the hundreds of letters he received related to depressive illness, and he counseled fellow-sufferers from his own experiences.

By 1974 sales of his books had passed ten million. Early on, he had been worried about the financial rewards which came from his success, and asked the advice of his accountant as to how much he should give away. The figure suggested he immediately doubled. As one result of his generosity, some hard-pressed brother clergyman would find a new engine possible for his car. "I've forgotten," Phillips once said, not boastingly but with a sense of privilege, "how many TV sets I have given away."

The final years of his life were spent working on his autobiography, but he died in 1982 without finishing it. His close friend the Rev. Edwin Robertson undertook, with J. B.'s widow Vera Phillips, the task of editing and completing it.

Of the many tributes paid to his work, perhaps none is more succinct and sincere than that of his mentor C. S. Lewis, who wrote in the introduction to *Letters to Young Churches* 50 years ago: "It would have saved me a great deal of labour if this book had come into my hands when I first seriously began to try to discover what Christianity was."

—John Capon in
Church Times, London

What things
soever ye desire
when ye pray
* * *
believe that ye receive
and ye shall have.

ST. MARK 11:24

RIGHT PEW, WRONG CHURCH

HAVING FOUR BISHOPS of different faiths (Roman Catholic, Episcopal, Methodist and Lutheran) living in Springfield makes the place unique. But it can also be confusing.

Bishop Lelle and Father Matefunya, two Catholics from Kenya, were recently passing through Springfield. They had made arrangements in advance to have lunch and visit with Bishop Daniel L. Ryan.

On the appointed day, they arrived at the Catholic Pastoral Center, which houses the bishop's office and other diocesan offices. But Bishop Ryan was not there. He was waiting for them downtown at the Cathedral of the Immaculate Conception. So, the Kenyans were asked to go to from the CPC to Amos, then turn left on Lawrence and look for the Cathedral at 5th and Lawrence. They went on their way.

But about 20 minutes later, when they hadn't arrived at the Cathedral, Bishop Ryan called the CPC looking for them. He was told they had left long ago and should have been there by now.

Where were they? They happened to be enjoying a cup of coffee and a chat at the cathedral. The Episcopal Cathedral, that is.

The Episcopal Cathedral Church of St. Paul is at 2nd and Lawrence. When Bishop Lelle and Father Matefunya saw it, they assumed they had found the Catholic cathedral, walked up to the door and said, "Hello, we're here to meet with the bishop."

Though they arrived unexpectedly at St. Paul's, they were greeted graciously. Episcopal Archdeacon Bill Moore was entertaining them.

Then, in the course of conversation, Archdeacon Moore said, "Yes, we're going to have our first two priests here from Africa and we've also got three women priests."

That latter comment caught Bishop Lelle and Father Matefunya by surprise. Springfield is a long way from Kenya, but not that far. Bishop Lelle and Father Matefunya looked at each other in disbelief over the women priest comment. "Are you Bishop Ryan?" they asked.

And that's when Archdeacon Moore realized the mistake.

Bishop Lelle and Father Matefunya were given directions and sent to the Cathedral of the Immaculate Conception where lunch had been waiting for quite some time.

—The Springfield Catholic Times
via St. Andrew's Church
Edwardsville, Illinois



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... TO LOVE AND TO CHERISH ...

"For better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death do us part"

WITH THESE MAGNIFICENT words Princess Elizabeth and Prince Philip made their marriage vows to each other in this holy place exactly fifty years ago with the world looking on. In spite of the drabness of that post-war period it was a time to hope, and that wedding was a symbol to the nation and Commonwealth of the promise of better things to come after the darkness of the war years.

And now, fifty years on, we celebrate with them their 'Golden Wedding' and thank God for all they have given to our nation, our Commonwealth and to our world.

Gold is such an appropriate symbol: it expresses stability, endurance, trustworthiness and beauty. As such, it is a fitting symbol to take the weight of meaning of those words: For better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death do us part.

For as one anniversary has passed into another, the promises they made then have been kept through the profoundest of

changes in personal and national life. The Sovereign of a nation going through such changes, together with her Consort, carries at times a heavy burden. That is what sovereignty means and it is something they have shouldered together. But our Queen, with the profound sustaining of her husband's encouragement and support, has carried out her duties through all of these with distinction, courage and sacrifice. Never an easy task, those of us looking on have known their vocation to have been at times a hard one. For amidst all the grandeur and magnificence of the office has been the sheer weight of work and responsibility—the times of sorrows and setbacks as well as of joys and triumphs. Today we honour the steady dignity with which they have served us and in which our nation and Commonwealth have been richly blessed.

So it is fitting on this day to say to the couple who made those promises fifty years ago and have kept them amidst such public and onerous burden, "Thank you. Thank you for the way you have, together, served us in your marriage with such devotion and dedication. And thank you, too, for the gift you have given us through these times of change, of a marriage which has endured."



Indeed I hope we might all see today as a celebration of marriage itself, as well as a sharing in your personal joy. For marriage remains a basic building block of any society and the surest foundation of secure family life. It is God's gift to humanity designed both for human happiness and the nurture of children—a conviction which Christians share with those of many other faiths.

The fact that some marriages fail should not lead us to a false depreciation of marriage. It is not something we can afford as a nation to abandon because of the difficulties which may be experienced. Nor, by celebrating mar-

riage as we do today, do we rebuke or dismiss those for whom it has never been a way of life or whose experience of marriage has been neither as long-lasting nor as secure as the one we honour in this service. For the Christian faith encompasses all. It is a faith which believes in the importance of every individual; in fresh starts and the power of the renewing love of God for everyone, whether married or single.

Our celebration, then, invites joy from us all in recognition of what fifty years of marriage signal—that constancy which Shakespeare celebrated in these incomparable words:

"Let me not to the marriage of true
minds
Admit impediments. Love is not love
Which alters when it alteration finds,
Or bends with the remover to
remove:—
O no! it is an ever-fixed mark
That looks on tempests, and is never
shaken . . ."

Never shaken. Indeed, in contemplating this gift of marriage our Christian faith encourages us to reflect beyond this life to the relationship between God and humankind in the life to come. There is a lovely poem written by a seventeenth century wife to her husband, which catches this sense that the celebration of true marriage carries in it the seeds of eternity:

"If ever two were one, then surely
we.
If ever man were loved by wife, then
thee;
If ever wife was happy in a man,
Compare with me, ye woman, if you
can . . .
Thy love is such I can no way repay,
The heavens reward thee manifold, I
pray.
Then while we live, in love let's so
persever
That when we live no more, we may
live ever."
(Anne Bradstreet, 1612–72)

Your Majesty, Your Royal Highness, we rejoice with you in this moment of special celebration; we thank you for what this day means to the nation as well as to yourselves. We thank you both as you continue together to serve us. May you know continued happiness for many years to come and like that husband and wife of the past, may you 'in love so persever, that when you live no more, you may live ever'. Amen.

The Archbishop of Canterbury's
Sermon for the Service to mark the
Golden Wedding Anniversary of
HM Queen Elizabeth and HRH
Philip, Duke of Edinburgh
Westminster Abbey
20 November 1997
via Anglican World

All is in the
providence
of God.



DREAMS, GUILT, AND GOD

OUR NIGHTLY DREAMS can be beautiful and thrilling, and they can be ugly and terrifying. Either way, they often deserve more waking attention than we normally give them. Our dreams do not always carry a deeper and important meaning, but sometimes they do.

I know of one particular sort of dream that many people share. That is the "guilt-provoking" dream. This dream, for me, often occurs in settings where I am somehow having to be evaluated. Perhaps it is a school classroom, or perhaps it is even a social setting. At any rate, the dream crazily spins around to the consequence that I have been found wanting. Somehow, I haven't done my homework, I haven't produced the project, I haven't done what I should have done; somehow, I am guilty.

I venture to say that these "guilt-provoking" dreams show me something dramatically important about Christian faith. These dreams are part of the evidence, that humankind really does have an inner need to be forgiven—and not just forgiven, but theologically justified. Justification is that religious word that means we have been "set right" with God. Some-

thing inside us, no matter what we have done or not done, longs for that state of justification, where we can be pronounced healthy, or whole, or forgiven, or set right.

It is the claim of orthodox Christianity that this forgiveness and justification come from Jesus Christ. Even the best or most accomplished among us do not have the power to spiritually justify themselves. Forgiveness, and then full justification, are wondrous gifts from God alone.

I do not claim a sure-fire method of getting rid of your guilt-provoking dreams. But I do know a way of answering them. I know a response. It is to claim the grace of God in Jesus Christ, and then to rest easy in God's acceptance.

—The Very Rev. Samuel G.
Candler, Dean, Trinity Cathedral
Columbia, South Carolina

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THE APOSTLE

Rarely since the days of Mrs. Miniver has Hollywood sought to do justice to the Episcopal Church. Rarely, in fact, has Hollywood sought to do justice to any Church!

Maybe the tide is turning—or at least a little. One indication could be Robert Duvall's compassionate portrayal of a Gospel preacher.

SINCE HIS 1962 film debut in *To Kill a Mockingbird*, Robert Duvall has played good guys, bad guys and everything in between in films such as *The Godfather*, *Apocalypse Now*, *The Great Santini*, *Tender Mercies* and *Phenomenon*.

"It's all in a day's work," said the veteran of nearly 60 films.

But Duvall's latest project is more than just a day's work. Duvall feels a powerful passion for *The Apostle*, which has created an industry stir.

A moving portrayal of a Southern Pentecostal evangelist's gradual fall and ultimate redemption, *The Apostle* has been Duvall's labor of love and his major preoccupation for over a decade.

He researched, wrote, directed, financed and stars in the film, which has already won him Best Actor awards from the National Society of Film Critics and the L.A. Film Critics Association.

And in a recent phone interview from his Virginia home, Duvall described how bringing this unique project to the screen was more calling than craft.

"It's something I had to do," he said. "I think in a way it could be a calling, but it's hard to judge in absolutes what that all means."

The son of a Methodist father and a Christian Scientist mother, Duvall inherited a deep respect for the "writings of Jesus Christ, the importance of his niche in this world, and the fact that you have to practice what you teach."

Today, many of those beliefs still hold. "I believe in one God, and I'm a Christian. But I have an individual outlook. It's a private thing."

With *The Apostle*, Duvall's reverence for Christian teaching and his attraction to southern Pentecostal preaching, which he called "one of the true American art forms," have produced a unique and historic film.

For the first time in recent American movie history, the camera lavishes the same kind of respectful attention on a Bible-thumping evangelist that Hollywood usually gives to gun-toting gangsters and stiletto-wielding serial killers.

"We make great gangster movies, so why not make this kind

of movie right, too?" asked Duvall, who invested \$5 million of his own funds to make *The Apostle* after numerous studios turned him down.

"This is something I've had in the back of my mind for years," he said. "I wanted to do something that I've never seen done without caricaturing these people or patronizing them. I wanted to give them their due and their respect."

In the film, Duvall plays Euliss "Sonny" Dewey, a sincere man who preaches the Word, dances in the Spirit, and saves white, black and brown souls with a consuming zeal.

He does have a weakness for women, but so do many real-life preachers. A 1991 study conducted by the evangelical Fuller Institute of Church Growth found 37 percent of pastors surveyed said they had participated in inappropriate sexual behavior with a church member of the opposite sex. In the film, Sonny's lusts don't invalidate his deep devotion to God.

When his frustrated wife (Farrah Fawcett, in her first independent film appearance) flirts with a younger preacher, Sonny flies into a rage, hitting the minister with a



Robert Duvall stars in *The Apostle* with Farrah Fawcett, who plays his wife.

baseball bat in front of his own children and startled friends.

Leaving town and skipping out on his family and flock, Sonny creates a new identity for himself as *The Apostle*, which means "one sent out." He baptizes himself, rededicates himself to the cause of the gospel, and pledges to follow God "every step of the way."

This isn't the first time Duvall has taken moviegoers on a tour of sin, salvation and sanctification. He won a Best Actor Academy Award for his touching portrayal of born-again country singer Mac Sledge in Bruce Beresford's 1983 version of Horton Foote's *Tender Mercies*.

Thirteen years ago he visited a small, out-of-the-way church, and it was there the inspiration for *The Apostle* began.

"I first noticed one little church in Hughes, Ark., and that kind of set off the spark," he said.

Since then, Duvall has studied dozens of preachers, including T. D. Jakes of the Dallas suburb of Oak Cliff and E. V. Hill of Los Angeles. Duvall was deeply moved by a sermon Hill preached at his own wife's funeral.

His research shows up in numerous scenes which are based on real-life religion. When Sonny preaches to a man injured in a car wreck, he's only following the ex-

ample of a woman evangelist Duvall knows.

In addition to professional actors, the film features believers who've never starred in anything bigger than a church drama. Their zeal brings life to the film's many realistic worship scenes.

Duvall said he isn't trying to preach in *The Apostle*, but he is trying to reach two distinct audiences: secular moviegoers who've never seen the power of Pentecostalism, and believers who often accept religious films Duvall considers "very corny movies, very melodramatic movies."

—Steve Rabey
Religion News Service

TWO VAST, SPACIOUS THINGS

Philosophers have measured
mountains,
Fathom'd the depths of seas, of
states, and kings,
Walk'd with a staff to heaven and
traced fountains:
But there are two vast, spacious
things,
The which to measure it doth
more behove:
Yet few there are that sound them;
Sin and Love.

(Agony)
—George Herbert

ABDICTION?

TO SPEAK FROM just our own experience leaves us susceptible to making our experience, limited and myopic though it often is, definitive for others, or, it can become a substitute for truth and reality. More to the point, we are not meant to offer our experience in definitive ways, not at least until we have tested our experience against such sources of authority as Holy Scripture and Tradition. It is especially the latter which is often neglected these days. In many ways, it does not matter what my experience is if it runs counter to the truths claimed and taught by the Church. For example, resurrection is not *my* experience, but it is certainly the experience of Jesus, and in time, it shall be mine as well.

This is not a rejection of that becoming modesty when a faithful agnosticism about some vexing or contentious question rears its head. Then to hear someone admit that the final answer has not been given is not only gracious, but it is also true. At the same time, our leaders in the Church and in the nation seem often to resort to saying that they can speak only from their own experience. They thus abdicate the very leadership the rest of us have entrusted to them.

We are not limited to just what we bring to the table! Rather, we are defined and strengthened by a great body of thought and teaching, and we ought to be neither ashamed nor neglectful of that just for the fear of sounding certain in an uncertain time and culture.

—*The Rev. William M. Shand*

Rector

St. Francis' Church
Potomac Maryland



IRISH INTEGRITY

THE RETIRED ARCHBISHOP OF DUBLIN (Anglican) sees integrity, by which he means credibility, as the greatest gift the Church of Ireland has to offer as a Protestant minority. "I think that the integrity of the Church of Ireland is greatly appreciated. The Roman Catholic public believes that the Church of Ireland will behave with integrity, that we are to be trusted. This is very significant—something that transcends doctrinal issues. These are issues of character, and public responsibility." The Archbishop of Caird certainly represents the integrity of which he speaks.

—*Taddled*

HUMBLED!

WE NEED TO RETHINK. I think God has humbled the Episcopal Church. The Episcopal Church is a sideline church today, whether we like it or not. In this culture, people do not look to the Episcopal Church. The only time we make the press is when we have a fight or when somebody does something wrong. There is nothing about the church in terms of what we stand for that this culture

pays attention to. I believe that is God's judgment.

I think that when we look at Jesus' presence in the church today, we find ourselves under judgment. The Lord Jesus is saying to us, "how many more gross mistakes do you need to make before you realize your need to surrender?" I think the time for surrender has come. It is time to see what Christ is offering us.

—The Bishop of South Carolina in
The Truth About Jesus



STEVIE SMITH 1902–1971**The Airy Christ**

(After reading Dr. Rieu's translation of St. Mark's Gospel)

Who is this that comes in splendour, coming from the blazing
East?

This is he we had not thought of, this is he the airy Christ.

Airy, in an airy manner in an airy parkland walking,
Others take him by the hand, lead him, do the talking.

But the Form, the airy One, frowns an airy frown,
What they say he knows must be, but he looks aloofly down,

Looks aloofly at his feet, looks aloofly at his hands,
Knows they must, as prophets say, nailed be to wooden bands.

As he knows the words he sings, that he sings so happily
Must be changed to working laws, yet sings he ceaselessly.

Those who truly hear the voice, the words, the happy song,
Never shall need working laws to keep from doing wrong.

Deaf men will pretend sometimes they hear the song, the
words,

And make excuse to sin extremely; this will be absurd.

Heed it not. Whatever foolish men may do the song is cried
For those who hear, and the sweet singer does not care that he
was crucified.

For he does not wish that men should love him more than
anything

Because he died; he only wishes they would hear him sing.

AND IN ALL PLACES



◆ **THE PRESIDENT OF IRELAND**, a practicing Roman Catholic, created a stir recently when she received Holy Communion in Dublin's Anglican Cathedral. The row widened when the U.S. Ambassador to the Irish Republic, a member of a prominent American R.C. family, received Communion in the same Cathedral. The Roman Irish Bishop's Conference denounced "sham Eucharists" in the Anglican Church.

◆ **U.S. BISHOPS** participated in the consecration of Sweden's first woman bishop. The Bishop of Vermont and the Suffragan of Massachusetts were among the consecrators of Christina Odenberg. The Swedish Lutheran Church, unlike its American counterpart, has maintained the Apostolic Succession.

◆ **THANKS** to the TAD reader in Weatherford, Oklahoma, who sent books to Operation Pass Along, including C. S. Lewis' *The Allegory of Love*, a copy of which was needed for the Foland Library.

◆ £15 million has been awarded to construction projects in the

Church of England in grants from the Millennium Commission. Among the recipients; St. Edmundsbury Cathedral £5.1 million for the addition of a long-planned tower, Southwark Cathedral £3.9 million, and Bradford Cathedral £2.2 million. In London, £7.1 was granted to build the "Millennium Bridge" which will span the Thames and link St. Paul's Cathedral and Shakespeare's Globe.

◆ **IF AT FIRST . . .** A drafting team has been appointed to prepare a revised Concordat of Agreement with the Lutherans. ELCA officials report that "the document will include the historic episcopate, shaped in a way that is congenial to Lutheran theology."

◆ **THE BRITISH GOVERNMENT** is pressing for a multi-faith ceremony to celebrate the 50th anniversary of the National Health Service. The service, planned for Westminster Abbey, has come under criticism from the Archbishop of Canterbury. "We musn't concede the game to being a multi-faith society—we are not. 90% of Britons are Christians." Westminster Abbey, however, is a

Royal Peculiar, and is responsible to the Crown, not to any authority in the Church of England.

◆ THE SCHOOL BOARD in Hillsborough, New York, has renamed St. Valentine's Day as "Special Person Day," to eliminate any Christian connection. As for Christmas ("December Season"), gift giving is out because it is a "religious activity."

◆ A LONG STRUGGLE over the governance of the Church of the Advent, Boston, came to a conclusion with a unanimous decision of the Massachusetts Supreme Judicial Court to dismiss the case brought by members of the Advent's corporation. This means that the duly elected vestry can begin the search for a rector to succeed the Rev. Andrew Mead, now rector of St. Thomas' Church, New York City.

◆ A STRONG STUDENT MOVEMENT is underway at Georgetown University to have crucifixes put up in all classrooms, according to *First Things*. Supporters, who include Protestants, Jews, and Muslims, think that a university "in the Jesuit tradition" should say something about being Catholic. The administration responded with a study, "Centered

Pluralism."

◆ GENERAL SEMINARY'S new Dean is the Rev. Ward B. Ewing, rector of Trinity Church, Buffalo, New York.

◆ WE'RE NOT KIDDING: The ashes of a former Colonel-in-Chief of the Royalist Earl Rivers Regiment were mixed with gunpowder and discharged from three cannons at Donnington Castle, Newbury, U.K. The officiating Anglican chaplain (below) said that he "had not had any complaints" about the service.



◆ KEEP THE FAITH—and share it too.—Editor



Deaths



† THE VEN. GEORGE TIMMS, 87, secretary of the Anglican Society 1938-1954 and former vicar of Primrose Hill, a church made famous by the incumbencies of Percy Dearmer and A. S. Duncan Jones.

† THE REV. JOHN PAUL CARTER, 74, who served churches and church organizations in the U.S., Canada, England, and Tanganyika.

† THE REV. WILLIAM JORDAN FITZHUGH, 83, who served parishes in Arkansas and Mississippi and who served on the Secretariat of the National Cur-sillo.

† THE REV. ALEXANDER D. JUHAN, 81, Dean of Holy Trinity Cathedral, Havana, Cuba 1950-1953 and later rector of Christ, Ponte Vedra Beach, Florida.

† SISTER MARY GREGORY, C.S.M., 87, a beacon of light for half a century in the Diocese of New York, where she led many to Christ, in the 60th year of her profession.

† MARIANNE H. MICKS, 74, professor emerita of Biblical and Historical Theology at Virginia Seminary.

† CHARLOTTE MONT-GOMERY, 91, elder sister of the Rt. Rev. Stephen Bayne.



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By Will and Deed



\$55,000 to St. James' Foundation of St. James' Church, West Bend, Wisconsin, from the estate of Silvia Doppers.

\$79,500 to St. George's Church, Durham, New Hampshire, from long-time communicant and Altar Guild directress Loie Brown.

\$10,000 to St. Matthias' Church, East Aurora, New York, from the estate of Gay Barker, widow of the Rector Emeritus, the Rev. Russell Barker.

\$114,000 to St. Saviour's Church, Bar Harbor, from the estate of George Goodrich, and \$100,000 from the estate of his widow, Winifred Goodrich, to the same parish.

\$500,000 to St. James Church, Fergus Falls, Minnesota from the estate of Dr. Frank W. Veden. The income is to be used to fund a 2/3 time Rector and mutual ministry in order to create full-time ministry.

A GIFT OF STOCK from the estate of Miss Lois Faulk to St. Timothy's Church, Columbia, South Carolina. "Miss Lois" was the old-

est member of that parish and was buried in her choir vestments "holding tight" a copy of the 1928 Prayer Book.

\$2 MILLION to St. James Church, Baton Rouge, Louisiana, from Paul Manship and John and Virginia Noland for a new activities center.



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HILLSPEAKING

COME AND SEE!

ST. MARK'S DAY, 1960, was unusually cold according to the Rev. Howard Foland (1908–1989), founder of the Episcopal Book Club and of *The Anglican Digest*. That was the day, thirty-eight years ago, he and his colleagues arrived from Nevada, Missouri, at the Silver Cloud Ranch to establish the new home of the Society for Promoting and Encouraging Arts and Knowledge [of the Church] at what is now known as Hillspeak.

Father Foland and his housekeeper, Mrs. Lillian Burns, moved into the Old Residence which, at the time, was heated only by two fireplaces and a wood-burning stove in the kitchen. The Big Red Barn was without heat and he said at work he huddled over a portable kerosene heater and at home he kept close company with one or the other of the fireplaces.

The Silver Cloud Ranch, his initial acquisition, comprised 1100 acres, two houses, a cottage, the Big Red Barn and the Calf Barn and a few outbuildings and was purchased for \$50,000, lock, stock

and barrel. In the next few years he acquired acreage as he could so that the high point of SPEAK holdings was 3200 acres. A local realtor commented that "Father Foland doesn't want all the land in the county; he just wants all that adjoins his."

Much of the land, almost all acquired in the early '60s, was purchased for as little as twenty-five dollars an acre. It was a prudent investment. When, in the 1980s, the Trustees decided to sell what was surplus to SPEAK's purpose and invest the proceeds none of the acreage went for less than ten times the original purchase price.

In almost every case, Father Foland's far-sightedness enured to the benefit of SPEAK and its ministries. When the Records Room addition to the Barn was built in 1970, he had a heavy slab set above so that when more room was needed in 1996 it was relatively easy to add a second story to provide more work space and to give the appearance of "twin" barns.

Today there is central heat (and air conditioning) in the Old Residence (and in the other guest quarters on the hill). Every nook

and cranny of the Big Red Barn has been put to use. The Silver Cloud Trail marks the perimeters of SPEAK holdings, now some three hundred acres with some of that yet to be sold when the time is right. Father Foland's legacy is alive and well atop Grindstone Mountain.

Come see for yourself when SPEAK holds Open House on St. Mark's Day, 1998. Come help us celebrate the anniversaries of Hill-speak, *The Anglican Digest* and the Episcopal Book Club.

—The Trustees' Warden

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LAPTOP?

The Most Rev. Keith Rayner, Archbishop of Melbourne, Australia, on clergy: "Am I wrong in suspecting that some clergy are spending too much time with their computer and too little time with their people?"

LOOKING TO LAMBETH 1998

If A NEWCOMER to the Episcopal Church were to peruse our national and diocesan publications, it would not take long to discover that there are many issues which divide us. When, in our local congregations, we encounter such issues on the diocesan or national level, we often have the tendency to recoil from involvement in the wider circles of the church, back to our parishes, and sometimes further back to our own homes.

However, if we chose, rather than retreating, to reach beyond the frustration, we might find that there is a wider beauty in the Anglican Communion which many Episcopalians have never had the opportunity to explore.

Just as we trace our Episcopal tradition back through the Revolution to the Church of England, so Christians the world over refer to themselves as Anglicans, in recognition that the gospel first came to them through the Church of England. Today, that Communion is diverse and independent, joined together not by legislation or authority, but through our common bond in Christ.

There are roughly 2 million Episcopalians in the United

States. But there are 70 million Anglicans around the world who will be represented at the Lambeth Conference in Canterbury, England, this summer by more than 800 bishops. Among them will probably be the bishop of your diocese. Because the conference is held only every 10 years, a bishop with an average tenure may have the opportunity to attend only one Lambeth Conference.

Convened by the Archbishop of Canterbury, who is the 103rd Archbishop, the Most Rev. and Rt. Hon. George L. Carey, the 13th Lambeth Conference will be a remarkable contrast to the first Lambeth gathering in 1867. At the first conference, Archbishop Longley gathered the 76 (English speaking) bishops at his London residence, Lambeth Palace, on the Thames River. In 1978, because the number of bishops had exceeded the capacity of Lambeth Palace, the conference was moved to Canterbury, whose cathedral houses the archbishop's official seat.

With 300 more bishops in attendance than at the 1988 conference, the archbishop and the staff of the Anglican Communion Office will have to perform the miracle of Pentecost in order to set up a communications system which reaches 800 bishops, most of whom do not speak English as

their first language.

The archbishop has extended his invitations to the bishops, and has called them to a time of study, consultation and prayer.

In his words, "It is my prayer that the Holy Spirit will lead us in an openly constructive way to look to the future with confidence as we proclaim the good news of Jesus Christ. The story we have to tell is life changing, and we should not falter in the call to make Christ

known to all people."

A call has been issued to the 70 million Anglicans around the world to join in a special Nine Days of Prayer for the Conference in our churches from Ascension Day to Pentecost, following the Biblical example in Acts 1:8.

—The Rev. David Duprey
St. Peter's Church
Sheridan, Wyoming
—via The Living Church



REMEMBER TAD IN YOUR WILL

You can help the ministries of the Episcopal Book Club, The Anglican Digest, Operation Pass Along, The Anglican Bookstore and The Howard Lane Foland Library by remembering us in your will. You may do so by using the following wording:

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NORTHERN LIGHTS



MY EASTER GIFT TO American readers who dream of living in opulence is this tip: come to Canada this summer. Our once tumid dollar has shriveled like a pulled weed, and we will gladly give you a wheelbarrow full of them for your pocket change.

When Canadians could afford to travel abroad, my wife and I had a wonderful time in Istanbul which had been conveniently cleared of tourists that year by a well publicized but otherwise harmless terrorist bomb. It was there, in an ancient little church hidden away in the suburbs, that I learned something about hell.

Above the altar was a Byzantine wall-painting of the resurrected Christ, hauling an old bearded man and his wife out of two tombs. Who were they I wondered? Adam and Eve. The painting imaged the event which we confess in the Apostles' Creed, "He descended into hell."

This 'hell' is more properly called 'Hades' or 'the underworld' and is not to be confused with what naturally comes to mind when we think of 'hell', the abode of Satan and his angels. They are two different places. Hades is the place of good people who lack

hope in the resurrection of Jesus Christ from the dead. Hades was also, before Christ, the resting place of the saints of the Old Testament who hoped for the Messiah but did not live to see him.

It is to Hades that the Christian tradition asserts that Christ went between Good Friday and Easter Day to preach to "the spirits in prison," as St. Peter puts it, that they might "live according to God in the spirit." These spirits were the righteous Old Testament saints who had to await the atonement of the Messiah before being admitted to paradise. From there, Christ took them to paradise.

In Dante's *Divine Comedy*, Hades continues to have distinguished residents — Socrates, Plato, Ptolemy and Euclid among them — but the atmosphere is one of regret:

"We heard no loud complaint, no
crying there,
No sound of grief except the sound
of sighing . . ."

In Istanbul, the artist of that wall painting jumped the gun by an anticipatory projection of the resurrected Christ. The Christ who 'descended into hell' was not the victorious living one with

Easter banner in hand but a dead man who had died of love. It is this Christ, still rejected, despised, and lonely, who reaches out and frees the captives. The love of Christ conquers all.

"If I climb up in to heaven, thou art there: if I go down to hell, thou art there also." Jesus traverses the entire *axis mundi*, the whole span of creation.

The love of Christ constrains



while itself is unconstrained. Neither life, nor death, nor any created thing can put us beyond his love.

—The Rt. Rev.
Anthony Burton
Bishop of
Saskatchewan is the Digest's
Canadian correspondent

Russian Chicken

1 large fryer cut up
1 bottle of Russian dressing
1 pkg. of Lipton's onion soup
3/4 jar apricot preserves

Place the chicken in flat baking dish skin side down. Mix together the last three ingredients and pour over chicken. Bake uncovered at 375° for 45 minutes to one hour, depending on whether the chicken started at room temperature or just out of the refrigerator.

Spoon sauce over chicken when served. Sauce thickens as it cools, so allow a little time for this.

This is a famous St. Martin's dish enjoyed by all.

P.S. Here's a little kitchen hint:
When a jar of pickles is empty, don't throw away the juice. Peel some carrots, cut into sticks and place them in the jar. You'll have a delicious treat of marinated carrots.



—St. Martin's-in-the-Fields, Philadelphia

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LAUD'S PRAYER

O GRACIOUS FATHER,
we humbly beseech Thee
for Thy Holy Catholic Church;
that Thou wouldest be pleased
to fill it with all truth in all peace.
Where it is corrupt, purify it;
where it is in error, direct it;
where in anything it is amiss,
reform it.
Where it is right, establish it;
where it is in want, provide for it;
where it is divided and rent asunder,
make up the breaches of it,
O Thou Holy One of Israel;
for the sake of Him who died and
rose again,
and ever liveth to make intercession
for us,
Jesus Christ, Thy Son, our Lord.

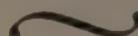
Amen.

This prayer first appeared in 1667 in *A Summarie of Devotions* drawn from a manuscript of Archbishop William Laud (d. 1645). It came into the American Prayer Book in 1928, but with not a few emendations of Laud's own wording. The South African Book of 1944 contains it in more nearly its original form. Many have regretted the substitution of the present ending (cf. Heb. vii. 25) for Laud's more vigorous 'where it is divided and rent asunder, make up the breaches of it, O thou Holy

One of Israel' (cf. Amos ix. 11). The fine sense of style in this prayer, with its antithetical balancing of phrase, should not divert attention from its faithful adherence to Anglican doctrine concerning the 'holiness' and the 'catholicity' of the Church.

The Church is 'holy' because it is called of God and set apart for His purposes, because it has received the gift of His Holy Spirit and has been entrusted with holy things. It is true that its members have not yet achieved a pure and perfect state of life, and that there is both error and sin in the Church; but the Church is holy in its promise, not in its attainment.

The term "Catholic" is rightly applied to Christendom as a whole, as a potential unity and fellowship in common Faith, Ministry, and Sacraments. In actuality this unity does not exist, for the Catholic Church is in schism—'divided and rent asunder.' No single branch or particular communion of this Catholic Church can rightly arrogate to itself the claim to be the sole and only possessor of God's truth and grace.



(The Oxford American Prayer Book Commentary by Massey Hamilton Shepherd, Jr.)



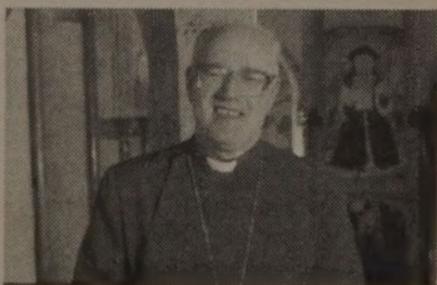
"PEACE"

SHALOM. SALAAM. PEACE. Here, in this one word, everything that is dear and precious about the faith which this historic building has preserved is summed up; peace between God and humanity, peace in our hearts; and peace in our communities.

It speaks of peace between God and humanity. Easter is the culmination of the life and death of Jesus. "He died that we might be forgiven, he died to make us good." The haunting words of the old hymn tells us that the peace given came with a price attached to it—the agonizing, brutal, shocking and sacrificial death of God's son. That is why Jesus confronts his disciples with this greeting of triumph because the cross brought a holy God and sinful, fallible and ignorant people together.

People today often say that they cannot understand how the death of Christ could achieve this. I sympathize with the difficulty of describing precisely how it happened. After all, how can his sacrifice bring about such a reconciliation? It is indeed a mystery to wonder at. Yet the power of sacrifice is still a potent and understandable force in our world. We encounter it in family life in the

love of parents that will sacrifice everything for their children. We see it in husbands and wives who live out their promises to be loyal to one another "in sickness or in health till death us do part." We know it too in the long term sacrificial care given by many to disabled relatives. Such love we recognize to be very costly and deeply creative. These are all examples of the huge, redeeming power of the love that goes the second mile and beyond in the service of others. That is the love shown supremely in Christ's self-sacrifice, risking everything for others. The Cross and Resurrection proclaim to our broken world that God has absorbed all human error, and peace is his gift.



—*The Most Rev. and Rt. Hon.
George L. Carey,
Archbishop of Canterbury
Easter Sermon
in Canterbury Cathedral*

Theses from our Cathedral Door . . .

WHAT WE HOLD CONCERNING LIFE AFTER DEATH

WHAT DO WE HOLD, as Christians in the Anglican tradition, concerning life after death? What can we offer of solid comfort to those who are dying, as well as to those who are mourning?

The Prayer Book, branched and rooted with fathomless depth in the Bible, speaks with profound hope concerning our destiny, both as individuals and as the human race.

This is what we hold firm:

1. When we die, we "fall asleep" in Christ (I Corinthians 15:6), safe in the hold of God. Scripture's words for this are metaphorical. This is because no human word can capture that which is beyond our experience: perfected life without termination.

2. At a point in time, though a time which is outside human accounting (Acts 1:7), all who have died will be awakened. St. Paul understands this awakening to be a mystery (I Corinthians 15:51, 53): "In a moment, in the twinkling of an eye . . . the dead will be raised incorruptible." This is that "general resurrection" after which no one more shall die. It is that sure and

certain hope which is "through our Lord Jesus Christ, who shall change the corruptible bodies of those who sleep in him and make them like unto his own glorious body; according to the mighty working, whereby he is able to subdue all things unto himself" (Book of Common Prayer 1549-1928).

3. We shall then be judged, all the secrets of our lives disclosed in full, and the covering of Christ's blood, to put it classically, applied to all who have believed. Acquittal will follow, and everlasting beatitude.

4. Heaven is the state of direct relationship with God (Revelation 21:22) and healed relationships with those who have gone before (22:2-3, 4-5). It is not sentimental to affirm that we shall see again those who have preceded us. But our state, with them, will be a transformed one and perfected.

We are agnostic about delineating hell (it does exist) and its inhabitants. It is not for human beings to judge the fate of those who have not believed. What we do affirm is "I know that my redeemer liveth . . . and though this body be

destroyed, yet shall I see God" (Job 19:25).

All this is the case because of one overwhelmingly important sighting: Easter AD 29.

—The Very Rev.

Dr. Paul F.M. Zahl

Dean, Cathedral Church of the Advent, Birmingham, Alabama

SUSAN HOWATCH ON THE CLERGY

In a recent interview with *The Church of England Newspaper*, novelist Susan Howatch had this to say: "What I admire about clergy is that they may be just human beings, but they do try to follow God's truth—they try to be good. That's what following a religious course leads you to understand—we're all sinners, even clergymen.

"What I find admirable about clergy is that they recognise they're sinners and work hard to lead good lives. Most people today have no intention of altering their lives at all and go on their selfish way. I wouldn't say that my books are anticlerical in any way."

So, far from being worthy of derision, clergy are an example for the rest of society because they know what to do about their imperfections.

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